

1:Gallin E-4,5 (1957-1958) 1966
AD5 Taiwan Hokkien AD5

THE AGRICULTURAL PROCESS

57

Large and expensive tools and work animals are also found in relatively small numbers. The oxcart, water buffalo, threshing machine, water wheel, and winnower are quite important to the farmer, but he rarely owns them. A villager may either rent a threshing machine from another villager or borrow it from a good friend or kinsman. However, a water buffalo for plowing or a buffalo and cart are more likely to be hired on a daily basis, its owner being hired to work the animal.

The villager who does not own a water buffalo or a threshing machine

TABLE II

SURVEY OF TOOLS AND IMPLEMENTS OWNED BY
87 Hsin Hsing VILLAGE FARM FAMILIES,
AUGUST, 1958

Tools and implements	Good condition	Poor condition	Unusable
Water buffalo	17		
Oxcart	12		
Foot thresher	10		1
Hand thresher	2		1
Water wheel	10	4	4
Plow	28	2	5
Hand harrow	27		1
Foot harrow	10	1	
Hoe	87	1	
Sickle	136		1
Bamboo basket	144		2
Outside granary	15	4	2
Stone rice grinder	6		5
Hatchet	7		2
Leveler	7		
Pitchfork	17		
Insecticide sprayer	4		1
Winnower	8	1	
One-bar bicycle	39	2	2
Two-bar bicycle	22		
Sewing machine	23	1	2

chine must adjust his own schedule in advance of the plowing or harvesting in order that it will not conflict with the schedules of people from whom he might borrow or rent the item. This can be troublesome if threat of a typhoon makes it imperative that he, like everyone else, harvest the rice crop immediately. Such an individual must take his chances and wait for the first available thresher. Luckily, such emergencies do not occur often. Even within the same village, farmers usually have slightly varied plowing or harvesting schedules.

Borrowing of small tools as well as many household items is both common and frequent in the village. When there is need for a tool, people prefer to borrow it from another villager with whom they have

PERSONAL RELATIONSHIPS AND COOPERATION

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474 Thus, by reason of their *tsu* or other patrilineal relationships and their physical proximity, such groups within the village tend more easily to become cooperating units in many phases of their daily lives. In addition to the small amount of corporate land which one of the village *tsu* groups owns, some *tsu* (and, more frequently, patrilineal relatives who have recently divided into separate households) may continue to share certain expensive farm implements or may even buy them cooperatively. Such implements will usually be rented out to a nonrelated villager, but they will be lent out without charge to a *tsu* or other patrilineal relative as long as there is no bad feeling between the two related families. Therefore, a member of one of the two Shih families which is not affiliated with the other two Shih *tsu* and which lives in a separate part of the village—but which recognizes a shared mainland ancestor with one of the Shih *tsu*—receives the loan of the latter's threshing machine without charge. Although they do not recognize an actual *tsu* relationship with him, they do feel he is more than simply an ordinary *ch'in t'ang*, and thus they lend him things which others would normally pay to use.

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Patrilineally related families are also more frequently willing to lend each other small amounts of money without any interest charge, and it is very common to find such families, again especially those which have recently divided, cooperating in odd chores which demand more labor than any individual economic family may have available.

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As mentioned in Chapter 3, they frequently exchange labor at harvest-time—possibly without counting a day for a day. In one case, a joint family which had a married son in the army divided itself economically, thus leaving the soldier son's wife and child on their own. This division was initiated by the wife, who did not get along with the family and thought she could manage better alone. After the division, however, she very soon found herself unable to manage, and it was necessary for her husband's father and brothers and *ch'in tsu* in the village to help her. The villagers were critical of her; they felt that before division, as one family, the others had to help her as a matter of course. But once the bond was broken, she had to seek their help and in so doing incurred an obligation to them and lost some face.

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Weddings bring forth the most obvious form of cooperation between patrilineal relatives. There are great festivities on such occasions, and the family of the bride or groom entertains many people, especially *ch'in ch'i* and friends from outside the village, at a banquet. At such times the family needs a great deal of extra help in serving the food to the many guests and in acting as hosts. Patrilineal relatives play an important part on these occasions, since they do not need to be formally entertained as do *ch'in ch'i* and friends from outside the village with whom there is a more formal relationship.